THE Lutheran WITNESS

November 24, 1953

PIAGET PHOTO

"GLORY TO GOD" Charles Burchfield

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

EX-ORGANIST PROTESTS

Referring further to the matter of Lutheran music (WITNESS, September 15 and October 13), may an ex-organist say a word? For some years I have used the Congregational, Unitarian, Presbyterian, Episcopal, and Roman Catholic hymnals. I also know the Methodist hymnal and, of course, the *Lutheran Hymnal.*

Using the first 200 hymns and the last 200 hymns in the *Lutheran Hymnal* as a sample, it can be said that 42 of the first 200 and 50 of the last 200 hymns are very generally used in these denominations and therefore are melodically familiar to thousands of non-Lutherans. Assuming that the entire *Hymnal* conforms to this sample, about one fourth of our hymns are familiar hymns — even when we omit such very commonly used melodies as the standard Christmas carols, which were omitted in this examination. What is there to prevent any pastor from using these hymns rather than the less familiar but glorious chorale melodies if he so wishes?

Almost invariably in the denominations referred to, the pastor says to his new organist: "One thing we want you to do is to raise the level of our music. Our people sing too much of the dump-tee-dump-tee-dump stuff. Let's get to the good solid material that is in our hymnal." And usually the congregation, introduced gradually to the good, solid material, likes it, because it has religious meaning absent from the dump-tee-dump stuff. We already have in our Church the high musical standard other congregations seek. Shall we keep it or throw it away?

Your correspondent asks, "What good is classical music to one who finds it distasteful?" . . . What good is theology or doctrine or discipline or hard work or education to one who finds it difficult or distasteful? Only children make their own likes the measure of the excellence of things, and they soon outgrow the habit!

True, patterns of worship from an older generation may not meet the demands of the current generation. Shall we then conform to current cultural demands? Surely not. . . . A "religion" that conforms to current demands is the child of its current civilization; it loses its claim to be a servant of eternal things.

Does this apply to hymns? Certainly: hymn singing is part of worship. The melody of a hymn, familiar or unfamiliar, is not important. The really important thing about the hymn is its theological content. . . .

PROF. MARSHALL E. JONES

University of Wyoming

"STRONG EXCEPTION"

In your October 13 issue is a letter by E. G. Placke, "Lily White," to which I take strong exception.

I think this article would look very good in a Red paper, but feel ashamed to see it in our LUTHERAN WITNESS.

It seems incredible to me that a citizen of our country at a time when we are spending billions to help other nations to help themselves, including our former enemies, would make such a statement: "When it comes to greed and lust for conquest and a desire for power, we differ little from other nations."

Mr. Placke may feel that way, but I am one Lutheran who doesn't.

Twin Falls, Idaho E. G. COMMONS

"JUST BEAUTIFUL"

I just can't resist sending this. I think that that short poem "So Little Time" is just beautiful — just beautiful!

Streator, Ill. JOHN OBEDA

WANT CLEARER MORE SIMPLE LANGUAGE

We as a group are very well pleased with some of the more recent articles of the LUTHERAN WITNESS. . . .

We are eagerly looking forward to more of such articles which the "average" Sunday school teacher or parent can read and enjoy, and not just topics suitable for pastors or more learned people.

So often we hear the remark: "Sure we have the WITNESS in our home; but it's too deep for us. That's just for pastors."

Yes, we as "average" Christians say: "Please make 'our' LUTHERAN WITNESS really 'our' magazine by using clearer, simpler language, so that we, too, can be better informed about 'our' Church."

MRS. ALFRED ZWIEG, *Secretary*
First Circuit, West Park Region
Garfield, Minn.

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THE COVER

"Glory to God"

The heavens declare the glory of God; the firmament showeth His handiwork.
Psalm 19:1

The idea of expressing the "Glory of God in Nature" is one that has pervaded a considerable part of my recent work. It may be felt anywhere: in an open field, from a hilltop, in some deep ravine or canyon; but I seem to feel it most strongly in the woods, and particularly the woods in early spring, when new life is beginning to stir.

The locale of this picture is not significant, as it could have been painted in any deep woods; but the painting was made in a peculiarly attractive wooded spot (near Gowanda, N. Y.) to which I have given the rather unimaginative title "Big Woods" because of its unusual extent. Here I have resorted every spring, and many are the pictures I have painted there. I have complete seclusion there to work unhampered, my only "visitors" being various wild creatures, such as deer, chipmunks, and numerous birds.

The day on which the central panel was begun was a particularly beautiful one, the chill of early spring tempered just enough to produce an exhilarating tang.

The sun shines from the sky in a burst of light. I have presented it in the form of a star, because it is not to be seen as a sphere when it is so brilliant, and, in addition, our sun actually is a star: a star that shines by day.

All the trees seem to be yearning upward to heaven toward the light, as if both in adoration and longing. In the center is a grove of hemlock trees, which form themselves into three deep-set black arches through which the sunlight streams. While I did not actually have the Trinity in mind when I painted them (they just came out that way), there would be nothing wrong with such an interpretation.

The floor of the woods, covered with last autumn's bleached-out, dry leaves, reflects the sunlight with a bright glow cast upward on the tree trunks; some of the earliest flowers of spring, dwarf yellow violets, have pushed themselves through the leaves. A small winding stream flows gently through the scene. All nature seems to be declaring "Glory to God on High."

CHARLES BURCHFIELD

West Seneca, N. Y.

ED. NOTE: *Charles Burchfield, outstanding artist and member of Immanuel Church, East Aurora, N. Y., was commissioned to paint "Glory to God" at the request of the Lyceum Committee of the Students Association, Concordia Seminary, St. Louis. The water color (48 inches square), which was unveiled last year, hangs in Graduate Hall.*

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Is This Thanksgiving?

By PAUL J. SCHULZE
Pastor, Pilgrim Church, Bellevue, Wash.

The entire nation, at the President's behest, is asked to observe Thanksgiving Day.

We need not waste time trying to reckon how many more tons of turkey and cranberries and pumpkins and mincemeat will be consumed on Thanksgiving Thursday than on the previous or the following Thursdays.

We might observe that tradition has handed us a most — shall we say — *unusual* manner of expressing thanks, what with its stomach-sating banquets and fun-seeking sports spectacles. This traditional Thanksgiving afternoon program, though somewhat in the character of the old Roman orgies, is "sanctified" for many by their previous attendance at the morning church service.

Let no well-meaning soul understand us to say it is not possible for Christians to eat turkey or watch football — and do it to the glory of God — on Thanksgiving Day or any other day of the year.

We merely observed that the wholesale quenching of pleasure thirsts, first at the dinner table, then in the grandstand, is a strange way to *give thanks.*

There will be many thoughtful Christians — very many, we hope — who will "celebrate" by contributing to a worthy charity organization. Many members of the Missouri Synod will take the opportunity of Thanksgiving Day to send a gift for one of the world's thousands of homeless refugees. Synod's recently established World Relief Board will expedite this gift.

Hear the Psalmist

If a Christian listens to the writer of Psalm 116, his observance of Thanksgiving 1953 will be more than mere churchgoing, hymn singing, and almsgiving.

What shall I render unto the Lord for all His benefits toward me? the Psalmist asks.

For one thing, the Christian comes to Thanksgiving Day aware of more than temporal or physical "bounty" of the Lord.

He does not overlook God's tangible blessings: home, health, friends, regular pay checks, and many other gifts. But if he follows the Psalmist, the Christian recognizes as foremost the blessings that are eternal and heavenly, more spiritual than tangible.

The Psalmist describes these more important blessings: *Thou hast delivered*

my soul from death
mine eyes from tears,
my feet from stumbling.

From Death

Ripley's "Believe It or Not" column once featured the "Greatest Life Saver in History," Ye-Lu-Ch'ou-T'sai, who pleaded with his friend Genghis Khan to renege an execution order for 200 million Chinese people. T'sai threatened to commit suicide, whereupon Genghis changed his mind and withdrew the death order.

Jesus Christ did not threaten to commit suicide. He was thoroughly punished for my sin, and the death He died in my stead moved God to withdraw His death order for me.

Complete separation from God (real death) is no longer a prospect for my soul, for my Savior has "delivered my soul from death." My future is extremely bright. I plan to spend my remaining earth days and my entire eternity in the sunshine of His love.

From Tears

We've all noticed how quickly a crying child can break into a radiant smile. It needs only to have its attention diverted from the point of pain, or it needs the loving caress and soothing voice of a dear one.

It's the same with us — children of the heavenly Father. When we pause to consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us, the hot tears of grief and disillusionment quickly dry up.

When we pause to consider that God did not spare His own Son, but delivered Him up for us all, we wipe from our eyes the tears of bereavement, the tears of failure and frustration, and we ask: "Then will God not also give us all things with His Son?"

From Stumbling

The frontispiece of a large lectern Bible pictures a man in Arabic garb making his way at night alongside a cliff on a pathway not wide enough for two people. Stones on the path and wild thornbushes make walking treacherous. The hiker's only salvation is the lantern hanging from his right hand. Under the picture are the words of the Psalmist: "Thy Word is a Lamp unto my feet and a Light unto my path."

A. DEVANEY, INC.

"Call upon the name of the Lord"

Every Christian that pauses at Thanksgiving time — or any time — to consider his station in life is aware that the Lord has delivered his "feet from stumbling" many, many, many times.

A Unique Thanksgiving

For the sake of this next paragraph was this article written.

The Psalmist indicates he will render thanks in a most unique way: "I will take the cup of salvation and call upon the name of the Lord."

At first glance it would seem ungrateful — for one who has been receiving so much goodness from God — to determine to drink even more of the "cup of salvation."

Is it proper for human beings, whose souls are already delivered from death, whose eyes are already delivered from tears, whose feet are already delivered from stumbling — is it proper for them to continue sucking into their souls, in parasite fashion, more and more nourishment from God, and do this in the spirit of thanksgiving?

Strange as it may seem, such an attitude *is* to be an important part of our thanksgiving. We are to determine, with increasing devotion and regularity, to read His Word, concentrate on His Cross, partake of His Sacrament — in every way possible "take the cup of salvation and call upon the name of the Lord." This is thanksgiving!

My father says his mother used to feed a family of six children — and feed them well — on his father's salary of $12.00 a week. When the children wanted to show their gratitude for her well-prepared and plentiful meals, she would counter: "Do you like it? Then eat, children, eat!"

God is Love.

If we can speak of God's being happy — and why can't we? — then we can think of His being happy most when His children are partaking of His love, calling on His name, and drinking "the cup of salavtion."

For Thanksgiving 1953, *What shall I render unto the Lord for all His benefits towards me?*

I will take the cup of salvation and call upon the name of the Lord.

The Church Fixes Her Eyes on the Second Coming of Christ

Excerpts from Essay Read at the Houston Convention

By FRED KRAMER

Professor of Systematic Theology, Concordia Seminary, Springfield, Ill.

Part I

SHE WATCHES THE SIGNS AND PREPARES HERSELF

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). Thus spoke the two men in white apparel to the disciples of our Lord after His ascension into heaven. From that day on the one great event expected by the followers of the Lord has been, and must ever remain until its blessed fulfillment, the second coming of our Lord.

A Coming to Judgment

This coming will be, as the Scriptures teach with one voice, a coming to Judgment. Millennialistic expectations of every shade and stripe stem not from Scripture, but from unscriptural dreams of men. Holy Scripture knows of but one return of Christ, and that is His coming to Judgment. John the Baptist taught it. Speaking of the Messiah, he says: "Whose fan is in His hand, and He will thoroughly purge His floor and gather the wheat into His garner; but He will burn up the chaff with unquenchable fire" (Matt. 3:12). Christ Himself teaches it: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand but the goats on the left. . . ." And in the end "these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. 25:31ff.)

Taught by the Apostles

The coming of Christ to judge the world occupies a large place in the preaching and teaching of the Apostles. Peter refers to it in his sermon on Pentecost when he quotes the prophecy of Joel: "And I will show wonders in heaven above and signs in the earth beneath; blood and fire and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19, 20). Paul preaches it on Mars Hill to the Athenian philosophers: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained" (Acts 17:30, 31).

Later, in captivity, Paul reasons before Felix, the governor, "of righteousness, temperance, and Judgment to come" (Acts 24:25).

The Apostles write of this day in all their Epistles. Paul speaks to the Romans of the "day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom. 2:16). His other Epistles contain similar references. See 2 Thess. 1:6ff.

St. James writes: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James 5:7, 8).

St. Peter calls upon the Church to turn her eyes to the Judgment Day, and not to let scoffers, who asked disdainfully, "Where is the sign of His coming?" disturb and confuse them (2 Peter 3:4ff.).

The Book of Revelation proclaims in the first chapter: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." (Rev. 1:7.)

Early Christians Believed It

This teaching of our Lord and His Apostles concerning the coming of Christ to judge the quick and the dead was taken to heart by the early Christians. Of the Church in Corinth St. Paul says with approval: "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7). See also Phil. 3:20, 21.

Abused by Some

As all good things suffer abuse among men, so also the expectation of the return of Christ was abused by some, particularly in Thessalonica. Believing that the coming of Christ was just around the corner, some in the church at Thessalonica, misled by their flesh, concluded that there was now no longer any need for working and gave themselves up to lives of idleness and sloth. St. Paul found it necessary to warn them sternly. (2 Thess. 3:6ff.)

Signs Preceding the Coming

Antichrist. — The situation at Thessalonica caused Paul to remind the Church that God Himself has ordained signs which will precede the coming of the Lord Jesus to Judgment. He writes 2 Thess. 2:1ff.: "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition." Then he proceeds to describe the "man of sin," the "son of perdition," in terms which moved Luther and the Lutheran confessors, and move conservative Lutherans to this day, to declare that this prophecy has found its fulfillment in the Papacy.

The coming of Antichrist is not the only sign that was prophesied in Scripture as preceding and foretelling the return of Christ to Judgment. Jesus Himself had, on the occasion of His last departure from the Temple at Jerusalem, given His disciples a number of signs which were to precede His second coming. These signs are described in Matthew 24 and in the parallel chapters in Mark and Luke.

False Prophets. — Our Lord described these signs in order that the Church might give heed to them and be warned by them of the approach of the end. The first sign which He mentions is the coming of false Christs and false prophets (vv. 4, 5). "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ, and shall deceive many."

Twice He returns to this theme during His instruction concerning the signs which are to precede His coming and the end of the world. In v. 11 He says: "And many false prophets shall rise and shall deceive many." And in v. 23 ff. He warns: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you: Behold, He is in the desert, go not forth. Behold, He is in the secret chambers, believe it not."

The language shows that He is not describing small-caliber erring teachers, but high-powered men who claim

to speak by inspiration and revelation and who show miracles to support their teaching. Who will deny that the world, also in our time, has had and still has such false prophets as with great claims and purported miracles seek to deceive God's elect? The appearance of such men is not a signal for Christians to follow them, but to be warned that Christ is coming to judge the quick and the dead.

Wars. — Among the signs which our Lord mentions as preceding His second coming are wars and rumors of wars: "And ye shall hear of wars and rumors of wars: see that ye be not troubled. For all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows." (Matt. 24:6-8.)

One would have to be deaf, dumb, and blind not to recognize that this description fits our time in a manner which cannot be predicated of any time previous to this. True, there have been long and terrible wars in earlier centuries. The Thirty Years' War in the seventeenth century wrought fearful desolation in Europe. The Napoleonic Wars a century and a half later again caused untold havoc on that civilized continent. Yet, compared with the two World Wars, which in one generation have devastated not only Europe but parts of two other continents and engaged the armies of nations on every continent, the aforementioned wars were small indeed. . . .

We, who indeed experienced something of the sorrows of war in both World Wars but were graciously spared from the horrors of war on our own soil, may well in mind and heart enter into the suffering of these fellow Christians and see with them the great prophecy of our Lord about wars and rumors of wars in the last times fulfilled before our eyes and be filled with awe at the thought of the nearness of the end of the world. . . .

Famines, Pestilences, Earthquakes. But while we recognize the fulfillment of our Lord's prophecy concerning wars and rumors of wars as signs of the coming end, we must not overlook what else He says. In the midst of His prophecy about wars and rumors of wars He interjects the words: "All these things must come to pass, but the end is not yet." Other sufferings are in store. There shall be "famines, and pestilences, and earthquakes in divers places."

Two of these signs of the end normally accompany and follow war. War is a great consumer and waster of food. Armies must eat. But while they eat, and often eat abundantly at first, they trample down fields which should produce the earth's food supply. They draw away the strong young men who should be tilling the soil, and thus they cause fields to lie fallow. They disrupt communications and prevent the food supply from being properly distributed. Soon there is famine, particularly among the conquered.

With famine goes pestilence. The laws of sanitation are broken. Crowded conditions breed filth and disease. Populations weakened by hunger fall an easy prey to epidemics of disease. The world in our day has experienced it in every war that has been fought, though God graciously protected our land from the worst during the Second World War.

Earthquakes, which are mentioned in the Old Testament (Amos 1:1; 1 Kings 19:11, 12), appear to obey certain laws of nature. But now men of science are fearful that atomic blasts could set off destructive chains of quakes where there are earthquake faults in the earth's crust. And these faults encircle the globe in two directions, from north to south along the west coast of the Americas and from east to west roughly along the equator. But whether the earthquakes of which the Lord speaks will be quakes touched off by man's folly, or whether they are the quakes which have visited the earth periodically from time immemorial, "there shall be earthquakes in divers places," and they tell the Church and the world: "The Lord is coming to judge the quick and the dead."

Persecutions. — We mark, however, that the Lord says of wars, famines, pestilences, and earthquakes: "All these are the beginning of sorrows" (Matt. 24:8). There are other sorrows to come before the end. The chief of these is persecution of the followers of Christ. "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for My name's sake. And then shall many be offended and shall betray one another and shall hate one another." With the persecution shall come also this, that "the love of many shall wax cold." (Matt. 24:9ff).

A generation or two ago men loved to think that religious persecution was a thing of the past. It belonged to the Dark Ages. In our day we have seen large numbers of men executed in countries ruled by dictators because of their religious beliefs and practices. Communism has slain many, and it threatens all. It is the sworn foe of the Christian Church, which it recognizes as a bulwark against its godless aspirations. Wherever Communism triumphs, this also will be fulfilled: "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for My name's sake."

The Last Sign

On this gruesome picture of horror there falls a bright ray of hope when our Lord, after having assured us that the end is not yet when the wars and rumors of wars come, tells us in v. 14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." That is the last sign of the coming end — that the Gospel of the Kingdom, the Gospel of our salvation, shall be preached in all the world.

This last sign of the coming of the Lord to Judgment is being fulfilled in a manner of which men a few generations ago could scarcely have dreamed. The wars of our time with the developments in communications that have accompanied and followed the wars have contributed in no small measure to the speed of communications. The preaching of the Gospel in all the world is, as it were, the last sign which is to precede those terrible manifestations with which the Judgment Day itself will be ushered in. For that appears to be the meaning of our Lord's words in v. 29ff.: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Materialism

Truly, the signs of our Lord's coming have been fulfilled and are more and more being fulfilled before our eyes. All this is happening in order that the Church may awake from her sleep and take note. Also the wise virgins may at times be overcome with slumber while the bridegroom tarries (Matt. 25:5). The times before the end are not only times of war and famine, of earthquake and pestilence, of hate and persecution — they are also times of materialism and worldliness. And this materialism will infect the members of Christ's flock if they are not constantly on their guard against it. See Luke 17:26-30.

This materialism, which will engross mankind in the last times, is surely with us today. True, there has always been materialism — the belief that all that is, is material and that man must seek his highest good in material things. But for the most part the teachers of mankind in past ages taught spiritual messages. Today many

(Continued on page 10)

THANK GOD!

Reflections After a European Trip

By PAUL KOENIG
Pastor Holy Cross Church, St. Louis, Mo.

Holy Cross Church, St. Louis

Thank God for America

Have you ever heard people complain about our country? "The United States is going to the dogs, what with high taxes, rising prices, confusion in government, the morals of many citizens, crime and vice, labor and management disputes and race relations, the unresolved international problems, and the constant threat of atomic warfare, we surely are justified in being disgruntled." Statements like these are heard frequently. A journey to the Old World would disabuse their minds. The scars of a cruel and devastating war are grim reminders of the horrible past. In the city of Mayence, so often referred to in Reformation history, the main business street is called "The Street of Corpses." In the rubble, still untouched since the air raids, lie buried hundreds of corpses. Eighty per cent of the city was destroyed. Other towns and cities are similarly laid waste to a greater or lesser degree. While rebuilding is going on in West Germany at a rapid pace, while American help is gratefully mentioned by old and young, an American traveler cannot help making comparisons and reflecting on the mercies of God which have spared our land. In East Germany, Communist oppression makes life unbearable. A physician is permitted to write out prescriptions for not more than $2.50 (an arbitrary figure used by me) a month for an individual patient, no matter whether or not the patient is left to die as a result. Not to speak of the pressure under which the citizens, and especially the Christians, daily live, the constant fear of arrest and deportation, the daily struggle for the most necessary food and clothing.

France is not so seriously affected by the war so far as physical destruction is concerned, but it is a country where the morale of the people is low and the franc is worth less than two mills in our money. Said a woman in Paris to me: "We get along better without a government," referring to the continual cabinet crises.

When these and other factors are considered, even after one has visited Denmark and Sweden with all their seeming prosperity and fine institutions, one is filled with gratitude as he exclaims: "Thank God for America!"

Thank God for the Missouri Synod

The churches of Europe are most magnificent and beautiful. These are cathedrals and houses of worship more imposing than any in America, churches that are four to twelve hundred years old. Lutheranism is strong, numerically speaking, some sixty million nominal Lutherans living in Europe. But when one notes the pitifully small church attendance, the evils of the state churches, the signs of Liberalism and false doctrine, of indifferentism and lack of interest in the means of grace, the spiritual confusion and helplessness in many sections of Europe in spite of all outward show of splendor and strength, one is prompted to say: "Thank God for the Missouri Synod!" The pastors and professors whom we were permitted to address to paint a picture of church life in our Synod were most deeply impressed, and while our Synod is but a small body alongside the huge *Landeskirchen,* all present at the meeting were convinced that here is a church body that has life and strength and activity, that trains its own pastors and teachers, and supervises their doctrine and life. How earnestly serious-minded Christians and pastors long for conditions such as obtain in our own beloved Synod! Yes, more than ever we should be grateful for what we have, we would be more willing to support our Synod and its great work of missions, as we exclaim: "Thank God for the Missouri Synod!"

Thank God for Holy Cross

There are always members who find fault with their local congregation, its pastors or teachers, its organization, services, and members. In Europe a man is a member by reason of his baptismal certificate and his tax receipts, whether or not he ever sets foot into a church after confirmation. The result is a huge number of so-called members who are wholly indifferent to the Church. There remains but a small handful of loyal members. With the enormous size of congregations, numbering from ten to thirty thousand souls, pastors cannot be in touch with the individual. Despite all the faults and defects of our congregations, we cannot escape the fact that we are most fortunate people. I pictured to the pastors the life and work of a Lutheran congregation, using Holy Cross as a sample, and I heard more commendatory remarks about the wonderful congregation I must be serving than I ever heard before. Which leads me to say, and our members have reason to join me, "Thank God for Holy Cross!" The more sincere we are about that exclamation, the more determined we will be to become ever more active members in church and Communion attendance, in financial support, and in willing service to our church.

My Prayer

Personally, I should like to add a "Thank God." I thank God for the privilege of serving Holy Cross these many years, for being permitted to proclaim to old and young the marvelous story of salvation through faith in Christ's name. I thank Him for the opportunity of serving Him as one of the commissioners to the Free Conferences in Europe, for the permission granted me by Holy Cross to accept the assignment, for the willingness of Pastor Ott to hold the fort until my return, without which willingness I could not have served, for the rich blessings the Lord laid upon our message and our meetings, and for His gracious protection as we traveled by plane, railroad, ship, and automobile. May the Lord continue to bless our testimony in Europe for the deepening of Lutheran consciousness, for the improvement of the message and the method of work of the Lutheran pastors for the saving of immortal souls. To this we add the prayer: "God bless America! God bless The Lutheran Church — Missouri Synod. God bless Holy Cross!"

NOTE: *These reflections were published recently in "Holy Cross Messenger," parish paper of Pastor Koenig's congregation, and are printed here without his knowledge. Holy Cross, a branch of Trinity, the mother church of the Missouri Synod in St. Louis, was founded in 1858. Today it numbers 2,500 souls and 1,800 communicants, and it supports a parish school with 10 teachers. The article is especially timely during this Thanksgiving season.*

And Jesus Said

If any man come to Me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple.
Luke 14:26

How utterly strange! Jesus here actually teaches us to do some hating! Does He not contradict Himself? He is the divine Teacher who emphasized most forcefully the so-called Second Table of the Law: "Thou shalt love thy neighbor as thyself." Hear Him say: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." How apparently inexplicable that He should inculcate hatred! The matter would be more difficult to explain if one phrase in the saying of Jesus before us were missing, "yea, and his own life also." Jesus evidently is not speaking of ordinary hatred, because He says that a person has to hate his own life also. In the Second Table of the Law quoted above He sanctions by implication the very opposite of hatred of self — self-love.

Pondering this subject one sees that Jesus uses strong, popular language to make us realize that our greatest love, our highest desire, must be Jesus Himself. "To hate" is used in the sense of "to love less." A schoolboy says in the morning, "I hate to get up." He does not really hate it. He would much regret being compelled to stay in bed all day. What he means is that at the moment he would much rather lie in bed a while longer. This illustrates the popular use of the word "hate." We must love our human relatives and friends and even our own life less than Jesus — that is the burden of this saying of the heavenly Master. He, as the hymn has it, must be our greatest Treasure. Our fondest thoughts, our warmest emotions of gratitude, must occupy themselves with Him, the Lamb of God, slain for us, the Champion who died that we might live.

A flood of light is thrown here on the person of Jesus. What is it that He desires us to believe about Himself — merely that He is a sage, a prophet? He said: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind." In the text He demands this very love for Himself. He is the great God.

Who of us measures up to the requirement of discipleship here laid down? Let us see our remissness clearly, prostrate ourselves before Him in repentant humility, and then with the help of the Holy Spirit strive for the goal of warm, unselfish, genuine love of Him, our blessed Redeemer.

WILLIAM F. ARNDT

Your Synod

A matter which a person must not overlook when he reviews the business of the Houston Convention is "Parish Education." A Church which emphasizes doctrine, as our Synod does, must indoctrinate its people, both young and old. Our fathers set a wonderful example. The Saxons established Christian day schools soon after they had settled in Perry County and in St. Louis, Mo. In fact, we are told that the children were taught en route aboard ship.

Our Board for Parish Education reported that more and more congregations are manifesting an interest in parish schools: 106,609 children attended 1,286 schools and were taught by 3,449 teachers in 1952. The following important resolutions were adopted by the convention:

"*Resolved,* That . . . we urge every congregation to explore the possibilities of organizing a Christian day school if it does not already have one."

"*Resolved,* That we urge the sharing of existing schools with parishes that have not as yet established one"; and

"*Resolved,* That we encourage the establishment of more consolidated (central) schools, to be maintained by a group of congregations."

Unfortunately, the shortage of teachers is acute. We have not had enough synodically trained teachers, especially women teachers, for a number of years. Some congregations were compelled to close their school because they could obtain no teacher. To relieve the situation somewhat, there has been an increase in enrollments at our teachers' colleges. Winfield has been requested to introduce a two-year terminal course for the training of women teachers. Two-year teacher-training courses have been introduced also at Fort Wayne, Oakland, and St. Paul. Though this step will bring some relief, we must remember that there will be a definite increase in enrollments. According to predictions, we shall have about 125,000 pupils enrolled within two years, through the increase in the number of schools and the increase in the number of children baptized. Therefore we shall need more synodically trained teachers. May the Lord move many gifted young men and women to enter this noble profession!

May God graciously continue to bless our schools! Genuine Christian education will supply the Church with faithful and well-indoctrinated members and our country with loyal and conscientious citizens.

J. W. BEHNKEN

The Creed

"Maker of . . . Earth"

MAN

An anomaly is man. Greatest yet strangest among earth's creatures.

Greatest, because — well, for one thing — he has articulate speech; he can compile a dictionary of 80,000 words, and then some. He can make fire and go on from there to make innumerable discoveries and inventions that require brains. He has memory, as well as the ability to look and plan far ahead. He dominates the earth, crashes the sound barrier, and threatens to fly to the moon. He has personal dignity and will fight to the death for the preservation of freedom. He alone can stand forth as nature's priest and say, "I adore Thee, O God." He was made in the image of God.

Yet man is the strangest among earth's creatures. For one thing, he does not know himself. With all his ability to discern outside phenomena, yet to himself he is still "Man the Unknown." He is proud in the knowledge that he "is"; yet never quite so happy as when he can forget that he "is." He is constantly at war with himself and continues, century after century, to make war against others, although he should know by now that not much will be gained thereby. He is plagued by the past, he tolerates the present, and he worries about the future. He shuttles between mercy and cruelty, ecstasy and depression, sacrificial service and self-aggrandizement, building up and tearing down. He is ruled over by feeling more than by thought and is therefore quite unpredictable, if not at times irrational, in his behavior. He puts the blame for his plight everywhere else but where it belongs: upon his apartness from God. His chief sin is self-sufficiency, a proud willingness to do without God.

The trouble is, he has lost the divine image. Time was when, in his native integrity, he was entirely upright and uncorrupt in all his endowments, powers, and attributes. His was an undepraved intellect, which enabled him unerringly to know God, the world of nature, and the deeps of his own soul. His was an uncorrupt will, which identified itself with the holy will of God. His affections and emotions are fastened upon God and the good.

But alas! His fall into sin fouled up everything and made man a caricature of his former self. The golden age passed away, leaving behind the age of dust and ashes.

The way back is through Christ, who by His Spirit renews the divine image in the believers, sanctifying their thought life, renovating their will, and ennobling their affections.

St. Mark's, Detroit ERWIN KURTH

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Nature's Glory and the Glory of Christ

All men can discern the glory of God in nature. They can see the deep forest wondrously illuminated by the noonday sun, as it is depicted by Burchfield on the cover of this issue. They can watch the brook that winds its way through the sunlit forest. They can view the beauteous blending of last summer's decadent leaves and this spring's fresh flowers. Speechless as all of these wonders of nature are, they nevertheless speak a language, a doxology, which indeed goes out "through all the earth."

The nature scene on the cover, however, is also a vehicle for conveying a far more excellent concept of God's glory. The glory of God in Christ is there for eyes that can discern it. The radiant sun is the divine bridegroom who comes forth out of his chamber to receive his bride. The bride is embodied in the trees which turn yearningly toward the heavens, in that forest which in its templelike grandeur symbolizes the Church of Jesus Christ. The gently flowing stream is the Master's unobtrusive Word, which He uses to bind His bride to Himself. The blooming flowers amidst spent leaves reflect the glorious immortality with which the Redeemer will clothe his frail followers.

The artist, too, would have it thus, for those are his convictions.

"Call-of-the-Month Club"

Some time ago one of our correspondents called attention to an Evangelism Committee which had been formed in her church. The purpose of this committee is to call on unchurched people in the neighborhood and to invite them to the church services and to the pastor's adult class. This organization calls itself "Call-of-the-Month Club," and its members pledge themselves to make at least one call a month in the interest of this mission — home mission in the truest sense of the word. The writer of the letter reports that this club is achieving good results. We know of other churches following the same plan, also with success.

These parishioners, in performing this noble work, are following the example of the Apostles, who had been enjoined: "Freely you have received, freely give." The Apostles had not paid for their knowledge of Jesus; it had come to them freely, as a gift. In return they were not to ask pay for their services to others, and they passed on to others freely what they themselves had freely received. So also the members of the "Call-of-the-Month Club" feel themselves under obligation to make a return to others for gifts they have received freely from God.

There are Christians who are content to be disciples, or learners, all their lives. But we should not be satisfied with remaining disciples in the kingdom of God; we ought to advance to the higher rank of messengers, engaged in responsible service to our King. Only Christ can influence the world, but what the world sees of Christ is what it sees of Him in the lives of His followers. "Christ has no lips but our lips, His message to proclaim."

While the main purpose of such a club's endeavor is perhaps to reach out after adults, there is also in this an opportunity to touch the whitest part of the Church's great white field, the thousands of children not yet enrolled in any course of religious instruction. Childhood is the easiest and most favorable time for soul-winning, and childhood is the best time to begin a Christian life.

There is teamwork among the members of a "Call-of-the-Month Club." They hold meetings for mutual encouragement and for sharing experiences. Thus they learn one from the other, and there is a show of strength in their numbers which makes a special impression. Such a missionary effort is but another systematic endeavor to push back the frontier of Christianity everywhere, even right in our own back yard.

Border Incidents

No, we are not referring to incidents reported from battle zones. We are referring to the border incidents near the border between right and wrong.

We are thankful that the Bible has safeguarded the doctrine that things not commanded nor forbidden by the Word are not to be called sinful in themselves. Nor are they indiscriminately to be called holy. The term used in theology is *adiaphora,* a word difficult to translate. Most frequently such things are referred to as "things indifferent."

Romans 14 brings out certain facts and considerations on acts of eating and drinking that are not to be condemned. One eats meat. Another eats only vegetables and herbs. The eating of meat is not condemned by the Lord. Hence to condemn the eating of meat would be calling a thing indifferent a sin. We are not to call any deed a sin unless it is condemned by the Word of God.

But the temptation is to get as close to the borderline of wrong as possible. The result: Many border incidents end up in the area of wrong. The aim of a Christian should be to keep from evil as far as possible instead of venturing as near it as possible. The Bible bids us flee fornication. Instead, like the moth, some get as close as possible to the bright light of evil, and suffer a singed or even a seared soul. Avoid border incidents!

Must Charity Always Go Begging?

Early Christians readily extended charity and hospitality. This activity also impressed the pagan world. Charity or welfare is the first expression of Christian faith and love. The Gospel went with works and gifts of love from Christians in America and opened the hearts of the people in Europe after the last war. Yet many people relegate charities and charitable institutions to secondary importance.

It would be well for us to consider discriminatingly all charitable endeavors. The one with the best appeal, the best literature, and the most dramatic approach is not necessarily the most important.

Must charity always go begging? The work of charity should have an important place in the program of the Church.

A European Views American Christians

Americans are always interested in the viewpoint of people from other nations. One of the stock questions of American reporters when interviewing European celebrities is: "What do you think of America?"

Upon the request of the *Christian Century,* the Lutheran Bishop Eivind, who suffered much at the hands of the Nazis during World War II, recently recorded his impressions of American Christians.

Among other things he points out that American Christianity is too often institutional rather than personal; it is self-assured, having two altars, one for God and another for the dollar; confused, having no clear place and role for Jesus as the Savior; its divisions often appear to be determined more by sentiment than by sound theological reasoning.

There is no doubt much sentiment and tradition connected with divisions in the American churches; yet this does not explain all the divisions. There are differences not only in attitude, but also in doctrines that separate religious groups. Where there is a real concern for truth in religion and where the Bible is the only source and norm of Christian doctrine and principles, there will be a serious struggle to keep out any error even if it seem ever so slight. Any deviation is wrong and often allows for the introduction of greater and more devastating errors. Errors must be met at their small beginnings and not after they have grown and developed. A slight indication that man can help only a little toward his salvation robs Christ of His glory and will eventually grow into a major emphasis on man's part in his salvation, and Christ as the only Savior will be displaced more and more. The impatience of some with the niceties of distinction in theology is even worse than such impatience with the exactness of the scientists. Science is particular about being true; should theology be less exact? Luther's battle to regain and preserve the pure Gospel shall not have been fought in vain.

We Do Care

Robert M. Hutchins, for many years chancellor of the University of Chicago, now associate director of the Ford Foundation, in a recent article titled "University for Utopians" stated: "We do not care enough about religion any more to worry about the religious views of members of university faculties."

The first part of this statement characterizes our secularistic age. Despite reports of an upsurge of interest in religion, this interest seldom reaches the "worry" stage. Recent declarations of prominent people regarding their religious views reveal the amazing discovery that they believe there is a Supreme Being, a statement to which Satan himself unhesitatingly subscribes. Says the Apostle James: "The devils also believe." But he adds: "and *tremble.*" If only they would take the second step — "worry" and "tremble" about their relation to this God, seek Him, and find Him in His Son, Jesus the Christ!

The second part of the chancellor's statement characterizes our secular education. Time was when practically all faculties of institutions of higher learning in our country were Christian. In colonial days colleges were church schools. Yale was founded partly because Harvard deviated from what was considered orthodoxy in those days. Today even many church schools no longer require religious tests for their teachers, a factor which contributes in no small measure to secularization. In our synodical school system, higher and elementary, no person is called to serve on a faculty unless he obligates himself to teach according to the Holy Scriptures and the Lutheran Confessions. The chancellor cannot include our Synod in his "we." For the preservation of Biblical truth, we *are* concerned about the religious views of our faculties. We *do* care.

Christian Altruism

One of the chief fruits of the Christian religion is that it shakes man out of his egotistic and self-centered spirit. "If any man be in Christ, he is a new creature." He begins to love God. He becomes interested in the welfare of others and aids them unselfishly in their troubles. That is altruism.

Christian altruism brings various blessings. One of these is joy. A selfish person is never happy. He is always dissatisfied with his lot. He is envious of those who have more than he. If he does not succeed, he becomes bitter. He cannot keep friends. He finds himself severely alone. Altruistic people derive great joy and satisfaction from their helpful attitude toward others. "It is more blessed to give than to receive."

Altruism pays dividends to the congregation. Sometimes well-meaning members advocate a reduction of contributions for Synod, missions, and charity. "We need it ourselves. We have a large debt. Our overhead is so great that we cannot afford to send so much money away. We need every dollar we can get." What is the result? They train the congregation to become selfish. Soon the members catch the idea. They reduce also their contributions to their own church. "We need it ourselves."

Altruistic congregations usually succeed. When their members are trained to give for others, they will contribute also to their own church. They see the need. They derive joy and satisfaction from it. Our contributions are not membership dues, but offerings to the Lord, to be used as He directs, to support His work: to preach the Gospel to every creature and to help others where we can. Let us do this work gladly. Then we shall also reap the blessing.

A Good Suggestion

"Take the Padlock Off the Organ Console" is the caption of an arresting article in the October, 1953, *Christian Herald.* The author suggests that musically gifted young people be permitted to practice on the church organ so that they become proficient and ready to serve the church on call.

The question of securing capable organists is undoubtedly troublesome for many churches. Most churches, the article contends, still cling to the old custom of having the organ used only for two or three hours on Sunday and a short time during the week. As a result, good organists are scarce, and a church must often pay top prices for organists and sometimes hire organists of another faith. Churches should "grow" their own organists.

The writer also offers some suggestions for setting up a plan, such as selecting promising students, supervision, lessons by the chief organist, small practice fees, organ musicals and hymn sings to provide opportunity for student organists to function.

Congregations having only one organist might do well to consider removing the "padlock off the organ console." In the long run such action will pay dividends.

Synodical Essay

(Continued from page 5)

of them are rank materialists. The whole Communist philosophy, which is threatening to engulf the world, is a materialistic philosophy. And also many leading educators in the non-Communist world are rank materialists. Is it any wonder that materialism has engulfed the world and is threatening to engulf also the Church?

Purpose of the Signs

Let the Church awake. Let her fix her eyes on the signs of the Lord's coming; for this purpose God has given the warnings. After He had told His disciples of the signs of His coming, the Lord added this instruction: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Then He said to them in a parable: "Behold the fig tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:29-31).

Warning

Just how near the end may be, the signs do not tell us. They are not meant to tell us. "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only," Christ says (Matt. 24:36). The signs are to warn the children of God to be in readiness. The Lord Jesus urges the need for preparedness in various ways. He says: "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man" (Luke 21:34-36).

Our Lord urges the need for preparedness in the parables of the Ten Virgins (Matt. 25:1-13); the Far Journey (Mark 13:33ff.); and the Faithful Steward (Luke 12:35ff.).

Admonition of the Apostles

What our Lord sought to impress upon His disciples in parables: the need for the Church to watch and to be ready for Christ when He comes to judge the quick and the dead, the Apostles in their Epistles impress upon their readers for the most part without picture and in plain language. St. Paul writes Rom. 13:11ff.: ". . . it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light." Here, for the sake of better understanding, I quote from a modern (Goodspeed) translation: "Let us live honorably, as in the light of day, not in carousing and drunkenness, or in immorality and indecency, or in quarreling and jealousy."

In a similar vein he admonishes the Thessalonians to a life of sanctification in view of the coming of the Lord to Judgment (1 Thess. 5:1ff.).

St. Peter looks to the salvation which will be ours at the appearing of the Lord and admonishes his readers to holy living, the admonitions based upon the fact that Jesus is coming to judge the quick and the dead.

The same Apostle paints a graphic picture of the Judgment Day: "The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

On these facts he bases an admonition to sanctification (v. 11ff.).

St. John teaches the same lesson (1 John 2:28). And a few verses later he writes: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2f.). Then follow several chapters devoted almost wholly to that pure life which those should lead who wait in faith for the coming of their Lord to salvation.

Thus do the holy Apostles teach the Church of the last times to live in expectation and readiness. We are to use this world, not abuse it. For the fashion thereof passeth away (1 Cor. 7:31). St. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." (1 John 2:15-17.)

Let those of us who are ministers of the Word in this eveningtime of the world learn from Christ and His holy Apostles to teach the Church the proper watchfulness so that in faith and sanctification it may wait for His coming, greet Him with joy at His appearing, and also speak these things, as St. Paul admonishes the young pastor Titus (Titus 2:11-15) with all boldness, that when the Bridegroom comes, the Church may rise with joy and confidence to meet Him.

(To be concluded)

Developments in the Controversy Between the Missouri and Wisconsin Synods

As reported in the September 1, 1953, LUTHERAN WITNESS, the Ev. Lutheran Joint Synod of Wisconsin and Other States at its biennial meeting at Watertown, Wis., August 5—12, for two days discussed a set of resolutions declaring that The Lutheran Church — Missouri Synod "has disrupted the Synodical Conference and made it impossible for us to continue our affiliation and joint labors in the service of the Lord." Final action was postponed to a special meeting at Bethesda Church, Milwaukee, October 8 and 9.

The Watertown action induced the *Praesidium* of our Synod to call a meeting in Chicago on August 29 (see LUTHERAN WITNESS, September 15) of officials and District Presidents who would be particularly involved. The whole situation was prayerfully and penitently canvassed. Two concrete proposals were adopted: A committee was appointed to prepare a statement on the charges of the Wisconsin Synod. This committee prepared a brochure entitled *A Fraternal Word*, which was published in the September 29 WITNESS and was also made available in mimeographed and later in booklet form.

The Watertown Convention had also decided to ask various Districts of their Synod to have special meetings before the Milwaukee meeting to discuss the questions before their Synod. The group meeting in Chicago decided that, wherever possible, representatives of our Synod should be present at these District meetings in the hope that the Wisconsin Synod might be prevailed upon to make full use of already arranged means of discussing differences before taking final action. Representatives of our Synod did attend some District meetings and were given opportunity to present our side.

On October 8 and 9 the Wisconsin Synod met at Milwaukee and for two full days discussed the resolutions, the last session extending to early Saturday morning. Our Synod was officially represented by Dr. J. W. Behnken and Dr. Arnold H. Grumm. Dr. Behnken requested the convention not to take final action now and suggested that instead there be a meeting of the *Praesidium* and an equal number of District Presidents of both Synods to discuss the points raised by the Wisconsin Synod. The deliberations resulted in the adoption of the following resolutions:

"1. That we declare that The Lutheran Church — Missouri Synod a) by reaffirming its acceptance of the *Common Confession* as a "settlement of past differences which are in fact not settled," and b) by its persistent adherence to its unionistic practices (the *Common Confession*, joint prayer, scouting, chaplaincy, Communion

agreement with the National Lutheran Council, co-operation with unorthodox church bodies in matters clearly not in the field of externals; negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness, under the same plea taking part in unionistic religious programs and in the activities of unionistic church federations; negotiating for purposes of union with a church body whose official position it is that it is neither possible nor necessary to agree in all matters of doctrine and which contends for an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God), has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister Synod.

"2. That we without delay make this declaration known to the President of The Lutheran Church — Missouri Synod, to the President of the Synodical Conference and to the other Presidents of the constituent synods.

"3. That we herewith approve the Protest (see *Northwestern Lutheran*, September 7, 1952, pp. 281 and 282) agreed upon by our representatives immediately following the St. Paul convention of the Synodical Conference, 1952.

"4. That we prevail upon the President of the Synodical Conference to arrange a program for the convention in 1954 that would devote all its regular sessions to a thorough consideration of our declaration in Point 1 and of the doctrinal issues involved.

"5. That the Conference of Presidents make a special effort during the coming year to provide all our congregations with thorough instruction regarding the issues and doctrines involved.

"6. That while during the period up to the next meeting of the Synodical Conference we, in view of President Behnken's offer, still anxiously and prayerfully await an indication that The Lutheran Church — Missouri Synod will not persist in its present stand as set forth in Point 1, we remain in a state of confession.

"Gal. 6:1, 2: Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ.

"Rom. 15:5, 6: Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus; that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

This action induced the *Praesidium* of our Synod to call a second meeting of the group which had met August 29. A report was given on the distribution of *A Fraternal Word.* Copies had been sent to all pastors and teachers of our Synod. With the consent of the President of the Slovak Synod, copies were mailed to all pastors of this Synod. The President of the Norwegian Synod asked for a number of copies for distribution, and they were supplied. Since permission had not yet been obtained at that time, copies were not mailed to pastors of the Wisconsin Synod. However, copies were made available to the Wisconsin Synod District conventions in Minnesota and Michigan, after their consent had been obtained. In answer to the criticism that such action by Missouri Synod officials was unbrotherly propaganda the group held that we differentiate between *circularizing* without permission and *distributing* after District resolution had been obtained, as was done in Minnesota and Michigan.

An official communication from the President of the Wisconsin Synod, the Rev. Oscar J. Naumann, to Dr. Behnken suggested that the meeting of the Intersynodical Relations Committee planned for November 12 and 13 be held and that an agenda meeting of the two synodical Presidents should take place on November 11. The group urged that our representatives participate in future joint meetings and do everything possible to prevent a break. Favorable consideration was also given to a plea for a free conference of representatives of the four synods comprising the Synodical Conference. It was proposed that the congregations elect a specified number of pastors and laymen in such a manner that Missouri and Wisconsin be represented equally, with a smaller representation from the Slovak and Norwegian bodies; that two co-essayists present each topic for discussion. These conferences should have no official status or legislative authority, but should offer an opportunity for the Word to prevail. The *Praesidium* was asked to give further study to the details of this proposal.

Other matters referring to additional statements to be made on behalf of the Missouri Synod were referred to the committee which produced *A Fraternal Word.* The spirit of the group showed a conscious desire to put into practice Gal. 6:1, 2: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

Milwaukee, Wis. P. F. KOEHNEKE

THANKSGIVING

To Thee by whom all things are fed,
Who givest us our daily bread,
Who sendest earth the sun and showers,
The dew and rain for fields and flowers,
Who dost the world with goodness crown,
And sendest gifts of plenty down,
To Thee, our Lord and heavenly King,
Our grateful praises now we bring.

To Thee by whom the sun doth rise
And glorifies the morning skies,
Who earth with summer sunshine warms,
Giv'st autumn crops and wintry storms,
By whom for every want we find
New strength and peace of heart and mind,
To Thee, our Lord and gracious King,
Our grateful praises now we bring.

Tucson, Ariz. MARIE C. TURK

ARCHIVISTS AND HISTORIANS MEET

Twenty-three representatives of synodical Districts and one from the Lutheran Women's Missionary League met at the Concordia Historical Institute, Concordia Seminary, St. Louis, October 6 and 7, for the third Historians' Conference to stimulate interest in collecting historical material for District and synodical archives. Since the office of District Archivist is comparatively new in our circles, the conference aided archivists in achieving uniformity of action and planning.

Dr. Walter Herrling spoke on "The Function and Activity of District Archives." The Rev. Aug. R. Suelflow, Director of the Institute, presented a paper on "The Gathering of Local Materials, Congregational Archives and Histories." The Rev. Paul F. Harre discussed "Problems of the New Archivist." Dr. A. C. Repp, president, Concordia Historical Institute, delivered an essay on "The Historical Institute's Relation to District Archives."

The conference resolved to urge all Districts to publish their District proceedings in a uniform format of nine inches by six inches and send copies in duplicate to the various depositories.

Professor E. G. R. Siebert served as chairman of the conference and the Rev. R. W. Goetsch as secretary.

AUG. R. SUELFLOW

MIDWEST INSTITUTIONAL CHAPLAINS MEET

The annual Midwest Institutional Pastors' Conference met September 14 and 15 at Springfield, Ill., with 50 full- and part-time institutional chaplains in attendance. The conference opened with a service in which the President of the Central Illinois District, the Rev. E. F. Tonn, preached on the theme: "Abound in the Work of the Lord!"

W. L. Couch, Deputy Director of the Mental Health Service of the State of Illinois, in speaking on "The Policy of Chaplaincy Service in Illinois," said: "The volunteer pastoral service at our State institutions continues to be the bulwark of the chaplaincy service in Illinois."

Prof. E. J. Mahnke of Concordia Seminary, St. Louis, reported on the work of the Lutheran Advisory Council on Pastoral Care, an intersynodical council which has been working for the establishment of clinical training by the respective synods. Standards for clinical pastoral training have now been adopted for clinical pastoral education by the National Conference on Clinical Pastoral Training, with which body the Lutheran Advisory Council has been in consultation.

C. ADAM, *Publicity Chairman*

NEWS

INSTALLATION OF PRESIDENT FUERBRINGER

Dr. Alfred O. Fuerbringer (facing altar) was installed as president of Concordia Seminary, St. Louis, in the church of his youth, Holy Cross (see also page 6), Sunday afternoon, October 25, by Western District's First Vice-President, the Rev. George W. Wittmer (reading the rite), who represented District President Th. A. Weinhold. Prof. Walter A. Baepler, president of Concordia Seminary, Springfield, Ill., delivered the sermon on Heb. 13:7, 8. Speaking on "Effective Leadership in the Church," he urged the new president to emulate the leadership of his great-uncle and predecessor, Dr. C. F. W. Walther (whose 142d birthday coincided with the installation date), in following Christ, the living Head of the Church. Officiants at the service were the pastors of Holy Cross, the Revs. Paul Koenig and John W. Ott. Organist was Walter Wismar, former teacher of Dr. Fuerbringer. The Seminary Students' Chorus, directed by Dr. Wm. B. Heyne, sang, and the student body chanted Psalm 100. The powerful congregational singing of the Lutheran chorales was an unforgettable experience.

Participating in the service were many pastors, the Seminary faculty and board, the Board for Higher Education, and the presidents of all synodical institutions of higher learning.

Dr. Fuerbringer's predecessors in the Seminary presidency were C. F. W. Walther, 1849 to 1887; Francis Pieper, 1887—1931; Ludwig Fuerbringer, 1931—1943, his father; Louis J. Sieck, 1943—1952. Paul M. Bretscher was acting president, 1952—1953.

Dr. Fuerbringer enters the presidential office with a wide background of experience as pastor (Hayward, Calif.; Norman and Okmulgee, Okla.; Leavenworth, Kans.), teacher (Concordia College, Portland, Oreg., and Oakland, Calif.), and administrator (Teachers College, Seward, Nebr.). See "Witness," June 9, 1953, for biographical sketch.

National officers of the Lutheran Medical Mission Association, including representatives from New York, San Francisco, Omaha, Chicago, Houston, and Buffalo, met in St. Louis October 31 and November 1. C. G. Obermeyer, M. D., presided at the meeting.

Surveys on present work in India, New Guinea, Hong Kong, Japan, the Philippines, Guatemala, and Nigeria, West Africa, were presented by Drs. O. H. Schmidt, Karl Kurth, and H. A. Mayer.

The association agreed to assist in recruiting and screening three or four doctors and six or more nurses in the next five years for overseas work. Scholarship aid, where necessary for medical training, will be made available. C. E. Stindel, M. D., of St. Louis, and Hardy A. Kemp, M. D., Houston, are to formulate standards for scholarship assistance.

Funds are needed to supply equipment and medicines in overseas hospitals, clinics, and dispensaries. Needed items range from sterilizers at $500 each to microscopes, stethoscopes, and even test-tube baskets at $1.60 each.

The expansion of the hospital at Ambur, India, under the direction of W. F. Bulle, M. D. (the hospital was made possible by the grant of $70,000 from the Lutheran Women's Missionary League), requires more equipment in order to meet the many demands made upon the hospital.

The $40,000 hospital in New Guinea, built from "Conquest for Christ" funds, will receive $8,000 in equipment promised by the North Wisconsin L. W. M. L. The hospital in Nigeria needs a generator, which will cost about $3,000, and modern sterilizing equipment. The mission is also eager to begin medical work among the lepers in Nigeria.

The aim of the L. M. M. A. is to help the overseas representatives bring healing to the souls of men by the message of the Gospel. To assist in alleviating some of the physical ills of men has often been the means by which the opportunity was created to speak of God in Christ Jesus.

The Rev. Justus P. Kretzmann conducted devotions at the meeting.

The Cross and the Caduceus, published every two months by the L. M. M. A., may be had by writing to 210 N. Broadway, St. Louis 2, Mo.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in an address to the Convocation of Canterbury, London, in October pleaded for toleration and fellowship among Christian churches. His plea, he said, was in reply to "attacks" which the Roman Catholic Church made on the Church of England and which "call for occasional answers." The Anglican Communion, Dr. Fisher said, dislikes attacking another Christian body "as much as many Roman Catholics" deplore attacks on the Church of England. He recommended a polemical booklet, recently published by the Society for Promoting Christian Knowledge, entitled "Infallible Fallacies, an Anglican Reply to Roman Catholic Arguments by Some Priests of the Anglican Communion."

COUNCIL OF COLLEGE AND SEMINARY PRESIDENTS

The Council of College and Seminary Presidents met on the campus of Concordia Seminary, in St. Louis, October 22 and 23. The membership of the council includes the presidents of the theological seminaries, the teachers' colleges, and the junior colleges of Synod.

The theme of the fall meeting was "Religion and Theology in Our Training System." Among the papers presented by the various presidents the following were especially significant: "The Possibilities and Limitations of the Concept of Spiritual Growth," "The Contributions to the Religious Growth of Our Students Made by Our Synodical Junior Colleges," "The Religious Equipment with Which Our Students Come to Us," "Fostering the Spiritual Growth of Instructional Staff Members."

In a joint meeting of the council with the faculty of Concordia Seminary, St. Louis, the group discussed the question: "What Optimum Religious Equipment Does a Seminary Expect of an Entering Student of Theology?"

Pres. Alfred O. Fuerbringer of St. Louis was elected chairman of the council for the next three years. Presidents George Beto of Austin and Carl Mundinger of Winfield will serve as vice-chairman and secretary, respectively.

The presidents remained in St. Louis for a meeting with the Board for Higher Education on October 24 and for the installation of Dr. A. O. Fuerbringer as president of Concordia Seminary on October 25.

Left to right: A. O. Fuerbringer, St. Louis, chairman; A. H. Schwermann, Edmonton; Thomas Coates, Portland; Walter W. Stuenkel, Milwaukee; George Beto, Austin, vice-chairman; Carl S. Mundinger, Winfield, secretary; W. A. Baepler, Springfield; W. F. Wolbrecht, Concordia; Oscar T. Walle, Oakland; W. A. Poehler, St. Paul; Albert E. Meyer, Bronxville; Arthur W. Klinck, River Forest; Lawrence G. Bickel, Seward. H. B. Bredemeier, Fort Wayne, was absent when the picture was taken.

Forty-five leaders in the field of parish education from all areas of Synod conducted a workshop on Bible Institutes at Concordia Teachers College, River Forest, Ill., July 27 to August 1. The Bible Institute — a new development in leadership training for Christian service in the Church — offers a program of adult lay education based upon advanced Bible study. To date 35 institutes have been organized.

It was emphasized that the Bible institute should take its place beside the Teacher Training Program, Synod's Lay Enlistment and Training Program now under development, and such programs as the L. L. L. seminars and the Lutheran Service Volunteer schools of the Walther League.

Membership of Lutheran Churches in America was 6,673,945 persons in 1952, an increase of 197,344 members, or 3 per cent, over the previous year, the National Lutheran Council announced in October. Only the Baptists and the Methodists outnumber the Lutherans in the Protestant denominational grouping in America. In the U. S. there are 6,485,782 Lutherans; in Canada, 188,163.

For the eighth consecutive year, The Lutheran Church — Missouri Synod had the highest numerical increase, with a gain of 61,088 baptized members, or 3.4 per cent over 1951. With a membership of 1,847,284, the Missouri Synod is the second-largest Lutheran body in America.

The Evangelical Lutheran Church for seven straight years showed the greatest advance on a percentage basis, with a 3.9 per cent gain, or 34,311 additions. The ELC with 907,124 members is the third-largest Lutheran body.

The United Lutheran Church in America, largest of the bodies, reported a 2.1-per-cent increase in its total membership of 2,087,945.

The joint Synod of Wisconsin, which gained 5,362 members, or 1.7 per cent, now has 316,839 members.

"Living Christian Art" was emphasized the week of November 7 to 15 at Concordia Seminary, St. Louis, when the Student Lyceum Committee held an exhibition of religious art and architecture and scheduled lectures, open to the public, on artistic expression used in the Church today.

The sculpture group included "Pieta," "Moses," and "The Prodigal Son," by Egon Weiner, sculptor, Chicago; and several pieces by Hillis Arnold, faculty member of Monticello College, Alton, Ill.

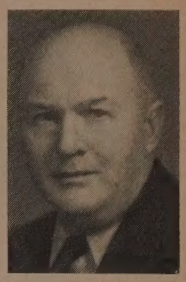
A major attraction in the exhibit was "The Triumphant Christ," a triptych by Siegfried Reinhardt, outstanding artist in St. Louis. Other artists represented in the show were Walter P. Kempff, who has provided many Lutheran churches in California with Christian art; Harriet Youngman Reinhardt; Richard Caemmerer, Jr.; and Reinhold Marxhausen.

The architectural section of the exhibit included a model of the proposed Springfield Seminary building by A. F. Heino of Chicago, architect. Among the photographs of churches of interesting design was a series showing Christ Church, Minneapolis, designed by Eliel Saarinen, whose son Eero has been appointed architect for Synod's new senior college. Joseph Dennis Murphy, whose designs for churches in contemporary style have attracted wide attention, displayed sketches.

Emil Frei of St. Louis, widely known for his work in stained glass, was represented by several of his designs.

Among the lecturers were John P. Eberhard, architect and Lutheran from Illinois; Dr. Jaroslav Pelikan, professor of historical theology of the Federated Theological Faculty of the U. of Chicago, who spoke on "The Christian Philosophy of Art"; Dr. Martin Scharlemann of the St. Louis faculty; and Seminarian Edward Schroeder. Dr. Arthur Carl Piepkorn was moderator for a panel discussion on "Art and the Christian Person."

Col. L. W. Meinzen, formerly West Coast Public Relations director for the Lutheran Hour, has moved from Oakland, Calif., to St. Louis, Mo., to assume the position of Executive Secretary of the Council of Lutheran Churches of Greater St. Louis, an organization of Synodical Conference congregations in St. Louis and St. Louis County, through which these congregations operate institutions of mercy, the Lutheran Publicity Organization, including the *Saint Louis Lutheran,* and other joint efforts.



Col. L. W. Meinzen

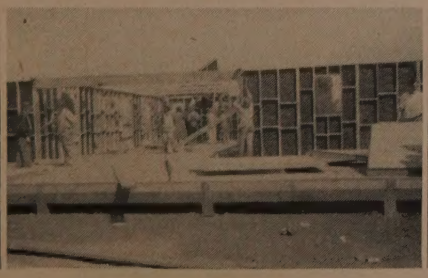
After attending Concordia Seminary, St. Louis, for two years, he entered the U. S. Army in 1917. In the infantry he rose from Second Lieutenant to Lieutenant Colonel (1917 to 1946). During his military career he was stationed in various posts throughout the U. S., Hawaii, and the Philippines. After retiring from the Army in 1946, he was supply officer of Army Ground Force Replacement Depot.

He was a member of the California and Nevada District Board of Directors; director of Canadian World Relief and Canadian Council for Resettlement of Refugees; and since 1945 District L. L. L. membership secretary.

Col. and Mrs. Meinzen are the parents of Mrs. Theo. Kretzmann, Capt. Walter E., First Lieut. Donald F., and the late First Lieut. Robert W.

Mrs. Franklin D. Roosevelt, former U. N. delegate, told a Syracuse, N. Y., audience, celebrating United Nations Week in October, that she often wondered why the U. S. was the only great country which was not invaded or bombed in the war and concluded that the grace of God spared this country, "so that it could use its power for the good of the world."

August 29, 9:00 A. M.



August 29, 10:15 A. M.

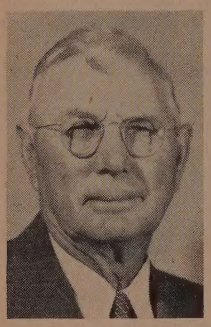
August 29, 3:30 P. M.

CHAPEL BUILT IN ONE DAY

Lutheran men of Portland, Oreg., erected a church on Saturday, August 29. About 35 men started to put up the pre-fabricated structure at 9 A. M. The next day about 20 men applied the roofing materials. Two men were hired to finish the knotty pine paneling of the interior; and others, to make the plumbing and electrical installations. Many volunteered their services. On September 15 pastors in the area painted the building. The church is in a south-side Portland community where spot canvasses showed a promising field. No facilities were available for rental. The Board of Directors, with the missionary, the Rev. Paul Pfotenhauer, planned to buy the property and erect a chapel. About $10,000 is invested in the project. Thirty people have been attending services since the dedication, September 20

William Rames, agriculturist, Menno, S. Dak., was selected as "eminent farmer" for the 1953 Farm and Home Days at South Dakota State College, Brookings, S. Dak., October 1. He and his son Earl cultivate 575 acres of a 1,000-acre farm, four miles south of Menno.

In 1937 Mr. Rames was selected to represent his county on a tour through the South to inspect farm practices and conditions. In 1949 he was given the Skelly award for outstanding work in agriculture. He is chairman of the Hutchinson County Extension Board, of which he has been a member for the past twelve years. He was a member of the farm machinery ration board during World War II. He is treasurer of Immanuel Lutheran Church, Menno.



William Rames

In 1908, working with Dr. N. E. Hansen, South Dakota State College horticulturist, Mr. Rames started in western South Dakota to select suitable crop varieties for the State. Before the advent of hybrid corn, he carefully chose his seed corn from the best field specimens. Principal crops on his farm are corn and oats. His white-and-red-painted farm buildings are well designed, functional, and well kept.

Another Lutheran honored at the 25th annual Homemakers and Farmers Recognition Banquet at the college was Mrs. A. J. Schuelke of St. John's Church, Groton.

The 11th annual convention of the Lutheran Education Association was held August 5 and 6 in the gymnasium of Concordia Teachers College, River Forest, Ill., with 20 pastors, 98 lay people, and 146 teachers in attendance. Dr. Armin Grams, president, and Arthur E. Christian, vice-president, presided over this group, representing the more than 1,200 members of the L. E. A.

Newly elected L. E. A. officers are: Martin Duensing, president; Arthur E. Christian, vice-president; Elmer Arnst, secretary; Walter A. Vahl, financial secretary; and Armin Meyermann, treasurer.

The convention encouraged congregations and especially the boards of Christian education to consider paying the expenses of one or more representatives of the teaching staff to the annual L. E. A. convention as a necessary means of fostering the professional growth of Lutheran teachers. The newly organized National Lutheran Parent-Teacher League is the first new department of the L. E. A.

DEATHS

George J. Herbst (March 2, 1900, Ayton, Ontario, Canada, to October 14, 1953, Waterloo, Ontario), son of George and Wilhelmina Huth Herbst; graduated Concordia Seminary, Springfield, 1925; taught and vicared at International Falls, Nichols, Howard Lake, Minn.; and Big Stone City, S. Dak.; pastor, Grace, Locksley, and St. Stephen's, Alice, Ontario, 1925 to 1947; St. John's, Wartburg, Ontario, 1947 to 1951; Redeemer, North Bay; Trinity, Commanda; Zion, Deer Lake; and St. Paul's, Magnetawan, from 1951 until his sudden death while he was visiting his daughter, Mrs. Audric Allen, in Waterloo. Pastor Herbst was secretary of the East Ontario Pastoral Conference, 1926 to 1930, and of Students and Support Committee, Ontario District, 1927 to 1930.

In Kitchener, 1925, he married Mary Merklinger, who with one daughter survives him. Four children predeceased their father.

At the funeral service, Rev. Walter Rathke officiated; Rev. M. J. Michael preached; Rev. C. H. Neuhaus conducted the committal service at Waterloo; and the undersigned read the obituary.

G. N. SCHAUS

Otto W. H. Lindemeyer (December 2, 1887, Carrollton, Mo., to October 9, 1953, St. Louis, Mo.), son of Henry and Louise Lindemeyer; graduated Concordia Seminary, St. Louis, 1916, after serving as instructor at his alma mater, St. John's, Winfield, for three years; served Immanuel Congregation at Charlottesville, W. Va.; worked in the editorial department of Concordia Publishing House, 1920—1928; during which time he also edited the Sunday school literature of Synod and served as assistant pastor of Grace Church, St. Louis; professor at Concordia College, Conover, N. C., 1926 to 1936, when the college was discontinued; served Mount Olive Church, Newton, N. C., 1936 to 1952. When ill health compelled him to resign his pastorate, he moved to St. Louis and re-entered the editorial department of Concordia Publishing House. In 1917 he married Helen Scott of St. Louis, who with four sons and two daughters survives him. Funeral services were conducted at Holy Cross Church, St. Louis, October 12, 1953, the undersigned preaching the sermon on the departed brother's favorite text, Rom. 8:31 to 39, and officiating at the committal service in Concordia Cemetery.

PAUL KOENIG

Paul John Reith, instructor in speech, Concordia Seminary, St. Louis, died October 30, 1953.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Berner, James, Faith, Los Angeles, Calif., by Carl W. Berner, Aug. 2.

Buenger, Paul, First, Charlotte, Mich., by E. L. Woldt, Sept. 27.

Gohdes, Melvin H., First, Missouri Valley, Iowa, by A. T. Rueber, Oct. 25.

Meyer, Donald, assistant pastor, Redeemer, Elmhurst, Ill., by W. A. Setzer, Oct. 11.

PASTORS

Installed:

Behrens, Howard, Bethlehem, Town Ludington, Wis., an additional charge, by J. E. Bittner, April 19.

Bischoff, Lester, Trinity, Tolley, N. Dak., by M. J. Ludwig, Oct. 11.

Fuerbringer, Alfred O., Holy Cross, St. Louis, Mo., as President of Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Oct. 25.

Hamp, Robert B., Immanuel, near Hamlet, Ind., by A. P. Starck, Oct. 21.

Hannusch, Hugo A., associate pastor, Trinity, Dallas, Tex., by W. F. Klindworth, Sept. 20.

Hattendorf, G. C., St. John, Natoma, Kans., by K. H. Schaaf, Oct. 18.

Krause, Arthur E., St. John, Lansing, Ill., by Harold Wunderlich, Oct. 18.

Kruger, Floyd H., Christ, Elbow Lake; Zion, Barrett; Immanuel, near Fergus Falls, Minn., by Wm. F. Krueger, Oct. 11.

Reiter, Frank, Redeemer, Glendale, N. Y., by Frederic W. Abel, Sept. 13.

Schabacker, Martin, Sr., First, Dunsmuir, Calif., by Martin A. Paul, Oct. 11.

Sporleder, Henry, Zion, Sauk Centre, Minn., by George M. Boyer, Oct. 4.

Wismar, Cyril M., Church of the Covenant, Maple Heights, Ohio, by William W. Walker, Oct. 18.

Zetzer, Theodore, Trinity, Arcadia, Mich., by E. A. Hessler, Oct. 25.

Zschoche, Martin J., Trinity, St. Joseph, Mich., by Theo. Laesch, Oct. 25.

Inducted:

Graesser, Carl F., Jr., as instructor at Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Sept. 16.

Hohenstein, Herbert E., instructor at Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Sept. 16.

Krentz, Edgar M., instructor at Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Sept. 16.

Rudnick, Milton L., instructor at Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Sept. 16.

Schroeder, Philip J., instructor at Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Sept. 16.

Strege, Arthur H., instructor at Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Sept. 16.

Commissioned:

Boerner, Donald E., First, Boston, Mass., as missionary for the deaf in New England by C. Roland Gerhold, Oct. 11.

Claasen, Donald, Our Redeemer, Arcata, Calif., and missionary in this area by Arthur Koehler, Oct. 25.

TEACHERS

Installed:

Heinicke, Cand. William, Redeemer, Philadelphia, Pa., by Ihno A. Janssen, Jr., Sept. 27.

Pape, Cand. Donald, Faith, Los Angeles, Calif., by Carl W. Berner, Aug. 30.

Ruprecht, E. H., Immanuel, Valparaiso, Ind., by O. W. Toelke, Oct. 4.

Seelman, Emanuel, St. Stephen, Chicago, Ill., by Oscar Fedder, Sept. 6.

Ground Breaking

Belleville, Ill. Zion, school and parish hall, Oct. 25.

Cornerstone Laying

Ellendale, N. Dak. Zion, church, Sept. 27.

Hobbs, N. Mex. Grace, church, Sept. 20.

Oak Lawn, Ill. St. Paul, church, Oct. 18.

Oxford, Mich. Holy Cross, church, Aug. 30.

Dedications

Albany, Oreg. Immanuel, new church, Sept. 27.

Arlington, Tex. Grace, new church, Oct. 4.

Burley, Idaho. Zion, new church, Oct. 18.

Burlington, Kans. Trinity, new church, Oct. 18.

Cole Camp, Mo. Mount Hulda, new church, Sept. 20.

Jacksonville, Ill. Christ, new chapel for the deaf, Sept. 13.

Michigan City, Ind. Immanuel, enlarged church, Oct. 11.

Red Bluff, Calif. St. Paul, new chapel and parish hall, Oct. 25.

Rockville, Mo. Zion, educational building, Oct. 25.

Anniversaries

Cissna Park, Ill. Trinity, the 25th, Oct. 25.

Cole Camp, Mo. Mount Hulda, the 100th, Sept. 20.

Fort Wayne, Ind. St. Martini, the 100th, Oct. 18.

Sheboygan (R. 1), Wis. Trinity, the 100th, Oct. 4.

Ulm, Ark. Zion, the 50th, Oct. 25.

Official Notices

Prof. Martin J. Naumann has accepted the call to the professorship in the field of the Old Testament at Concordia Seminary, Springfield, Ill. — B. H. SELCKE, D. D., *Secretary*, Board of Control.

A. E. Gruetzner of Pasadena, Tex., has passed his written and oral colloquy and is hereby declared eligible for a call into the parish ministry of The Lutheran Church — Missouri Synod. — W. A. BAEPLER, D. D.; A. O. FUERBRINGER, D. D.; F. A. HERTWIG, D. D., *Chairman*.

Wilfred J. Rittamel of University City, Mo., has passed his written and oral colloquy and is hereby declared eligible for a call into the parish ministry of The Lutheran Church — Missouri Synod. — W. A. BAEPLER, D. D.; A. O. FUERBRINGER, D. D.; F. A. HERTWIG, D. D., *Chairman*.

Pastor Elmer M. Strelow of Humboldt, Iowa, has been appointed Visitor of the Algona Circuit, in place of Pastor L. W. Heidemann, who has been appointed to Synod's Board for Higher Education. — G. W. LOBECK, *President*, Iowa District West.

Nominations for Two Professorships (1. History and Natural Sciences; 2. Language and Music) at Seminario Concordia, Buenos Aires, Argentina

The Rev. A. T. Kramer, Bahia Blanca: Ev. Luth. Congregation, Bordenave, Eva Perón.
The Rev. Milton Kramer, Merou: Faculty of Seminario Concordia, Buenos Aires.
Prof. Ricardo Narvaez, Puerto Rico: Faculty of Seminario Concordia, Buenos Aires.
Prof. O. E. Schneider, Buenos Aires: Ev. Luth. Congregation, Monte Carlo, Misiones; Trinity, Hurlingham, Buenos Aires; Ev. Luth. Congregation Secc. V. Oberá, Misiones; St. Luke's Congregation of Banfield, Buenos Aires; St. John's Congregation, San Juan, E. R.; Ev. Luth. Congregation, Coronel Suarez, Prov. Buenos Aires; St. Peter's Congregation, Villa Ballester, Buenos Aires; Ev. Luth. Congregation, Guatraché-Las Torres, Prov. Buenos Aires; Trinity, Merou, Crespo E. R.; St. Paul's, San Martín, Eva Perón; Ev. Luth. Congregation, Bordenave, Eva Perón.
Prof. E. Sexauer, Buenos Aires: Ev. Luth. Congregation, Monte Carlo, Misiones; Trinity, Hurlingham, Buenos Aires; Ev. Luth. Congregation Secc. V. Oberá, Misiones; St. Luke's Congregation of Banfield, Buenos Aires; St. John's Congregation, San Juan, E. R.; Ev. Luth. Congregation, Coronel Suarez, Prov. Buenos Aires; St. Peter's Congregation, Villa Ballester, Buenos Aires; Ev. Luth. Congregation, Guatraché-Las Torres, Prov. Buenos Aires; Trinity, Merou, Crespo E. R.; St. Paul's, San Martín, Eva Perón.

Recommendations or objections should be in the hands of the undersigned no later than November 30. — J. P. HORN, *Secretary* of Board of Control, Medrano 253, Banfield, Buenos Aires, Argentina.

Nominations for the Vacant Professorship in the Humanities Department at St. Paul's College, Concordia, Mo.

The Rev. Kenneth Heinitz, M. A., Twin Falls, Idaho: Trinity, Norborne, Mo.
The Rev. Eugene Klug, B. D., M. A., Kalispell, Mont.: Messiah, Independence, Mo.
The Rev. W. Harry Krieger, S. T. M., Traverse, Mich.: St. Luke's, St. Louis, Mo.
The Rev. Allen H. Nauss, B. D., M. Ed., Concordia, Mo.: Zion, Bunker Hill; Bethel, University City, Mo.; First Lutheran, Little Rock, Ark.; St. Paul's, Concordia, Mo.; St. Peter's, Easton, Minn.; Trinity, Alma, Mo.; Calvary, Rosemont, Nebr.; Trinity, North Little Rock, Ark.
The Rev. Warren G. Rubel, B. D., Concordia, Mo.: Immanuel, Boonville, Mo.; Immanuel, Twin Falls, Idaho.
The Rev. Robert L. Schroeter, M. A., Hodgkins, Ill.: Immanuel, Twin Falls, Idaho.
The Rev. Raymond F. Surburg, A. M., M. R. E., Th. D., Brooklyn, N. Y.: Trinity, Niagara Falls, N. Y.
The Rev. William E. Wessler, M. A., Gary, Ind.: Trinity, Traverse City, Mich.
The Rev. Edward Wessling, Madison, Wis.: St. Paul's, Sedalia, Mo.

Additional recommendations and statements concerning the qualifications of these candidates are to be filed with the secretary of the Board of Control by Wednesday, December 16. The election from this list is planned for the next day. — REV. O. G. TIEMANN, *Secretary*, the Board of Control, St. Paul's College, Concordia, Mo.

FINANCIAL REPORT

From February 1, 1953, to October 31, 1953

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
1. Alberta and British Columbia	$ 9,026.39	$ 64,621.88	$ 1,191.35
2. Atlantic	66,737.71	485,244.29	15,205.81
3. California and Nevada	41,217.52	231,818.45	6,454.80
4. Central	329,641.97	1,384,921.22	43,705.95
5. Central Illinois	121,971.30	452,818.42	18,945.38
6. Colorado	26,670.79	124,772.59	5,247.40
7. Eastern	83,306.10	412,643.43	12,769.01
8. English	198,794.72	679,557.59	18,902.64
9. Florida-Georgia	8,055.60	32,008.82	1,543.23
10. Iowa East	86,000.00	326,157.19	11,727.15
11. Iowa West	150,775.81	518,690.77	17,779.27
12. Kansas	92,572.61	422,553.99	11,316.14
13. Manitoba and Saskatchewan		58,420.05	
14. Michigan	317,179.89	1,137,479.17	35,599.29
15. Minnesota	291,493.35	990,249.93	31,797.83
16. Montana	14,209.50	71,724.41	2,061.54
17. North Dakota	43,323.96	234,976.38	6,220.57
18. North Wisconsin	150,999.98	484,423.71	17,475.99
19. Northern Illinois	287,567.04	891,559.15	41,243.86
20. Northern Nebraska	71,253.00	324,301.29	12,258.50
21. Northwest	60,823.73	316,086.49	10,874.11
22. Oklahoma	20,604.43	173,000.10	4,044.33
23. Ontario	18,340.12	141,425.49	1,649.71
24. South Dakota	36,557.99	161,155.23	6,515.03
25. South Wisconsin	204,778.18	794,090.73	21,727.43
26. Southeastern	47,078.84	234,904.22	9,536.58
27. Southern	9,067.03	112,204.20	2,911.74
28. Southern California	35,910.65	289,324.14	7,960.50
29. Southern Illinois	67,233.90	301,509.67	10,920.16
30. Southern Nebraska	99,498.65	373,244.17	10,742.05
31. Texas	43,395.49	449,266.41	11,639.05
32. Western	276,627.67	945,463.19	33,553.47
Total from Districts	$ 3,310,713.92	$13,620,616.77	$ 443,519.87
Receipts from Sundry Sources	69,673.59	26,892.00	65,652.20
GRAND TOTAL	$ 3,380,387.51	$13,647,508.77	$ 509,172.07

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 10-31	$ 3,937,500.00	$ 4,875,000.00
Budget Receipts, 2-1 to 10-31	2,817,159.85	3,380,387.51
OPERATING DEFICIT	$ 1,120,340.15	$ 1,494,612.49

Charles E. Groerich, Assistant Treasurer

Wanted

Used *pews*, 20 or 22, in good condition. We are willing to pay freight. Write: Rev. M. J. Buchhop, R. R. 2, Royalton, Minn.

Music teacher: Excellent opportunity for instructor in piano, voice, instrumental music, and church choirs, in Lutheran community, county seat city. If interested, write A. H. Winter, chairman, or Rev. O. N. Truog, pastor, St. John's Lutheran Church, Wheaton, Minn.

Changes of Address

Pastors:

Bertram, A. H., Storm Lake, Iowa
Birnbaum, Chaplain Leon L., 1731 S. Battin, Wichita, Kans.
Birner, Edward H., Box 232, Greenbelt, Md.
Boettcher, Frederick, 342 Frame Ave., Waukesha, Wis.
Broetzmann, T. W., 5419 W. Washington Blvd., Milwaukee 8, Wis.
Goehner, Edward, 205 S. Center Ave., Miles City, Mont.
Heimsoth, Chaplain Arnold E., 931st Engr. Avn. Group, APO 970, c/o P. M. San Francisco, Calif.
Heins, John, Seward, Nebr.
Iben, Theodore, *em.*, 2856 S. E. 85th St., Portland 66, Oreg.
Johannes, Walter C., 409 E. Main St., Washington, Iowa
Kostizen, Leo, 27 Montrose Ave., Toronto, Ont., Can.
Kretzmann, Paul L., R. 8, Columbus, Ind.
Kruger, Carl J., 9 Durham Road, New Hyde Park, N. Y.
Ledebuhr, Arthur A., 4498 B Fairway Drive, Los Alamos, N. Mex.
Mackensen, Robert W., 2226 Rush St., Madison 4, Wis.
Malotky, A. H., 1143 Eighth Ave., S. E., Rochester, Minn.
Mann, Joseph, R. 1, Box 27, Mount Angel, Oreg.
Martin, Gerold, 1549 Flett Ave., Racine, Wis.
Michalk, Theodore, Lutheran Mission, Krishnagiri, Salem Dist., S. India
Naatz, William C., P. O. Box 455, Oak Grove, Oreg.
Neumann, Otto, 3651A N. Sixth St., Milwaukee, Wis.
Poch, Chaplain Martin C., Andrews Air Force Base, Washington, D. C.
Rossnagel, Walter T., 9712 Tesson Ferry Rd., Affton 23, Mo.
Saez, Alfred R., R. 4, Valparaiso, Ind.
Schoech, Walter F., 2300 S. Dixie, West Palm Beach, Fla.
Schulz, Aaron R., R. 1, Cecil, Wis.
Strothmann, Otto F., 31 St. Johns St., Gowanda, N. Y.
Thode, Elmer H., 227 Tung Choi St., Kowloon, Hong Kong, China
Tornow, L. V., 380 Magnolia Ave., Costa Mesa, Calif.
Wendling, Paul G., Box 354, Woonsocket, S. Dak.
Winterstein, Ottomar, New Plymouth, Idaho
Zeisser, Charles G., 824 Willard Ave., S. E., Warren, Ohio
Zetzer, Theodore, Arcadia, Mich.
Zschoche, Martin, 903 Main St., St. Joseph, Mich.

Teachers:

Bergman, Fred E., 7645 Ternes, Dearborn, Mich.
Brinkman, N. H., 4001 S. Sherman St., Englewood, Colo.
Epp, Robert C., 44 Ryoke, Urawa, Saitama, Japan
Fischer, Junior P., 802 N. Ninth St., Vincennes, Ind.
Franzen, Lavern G., 24480 Southfield, Detroit 35, Mich.
Grass, Paul J., 1802 Johnson Ave., Racine, Wis.
Hennig, A. L., 2102 N. 37th St., Milwaukee 8, Wis.
Hildebrandt, W. J., 314 Fifth St., Manistee, Mich.
Hinrichs, Edmund C., 1128 E. Orchard St., Decatur, Ill.
Petrowsky, Reinhold W., 1608 Prairie St., Essexville, Mich.
Rabe, E. G., 1918 W. 15th Ave., Gary, Ind.
Robinson, James H., Box 103, Palmyra, Mo.
Wendt, Elmer, *cand.*, 921 Pemberton Dr., Fort Wayne, Ind.

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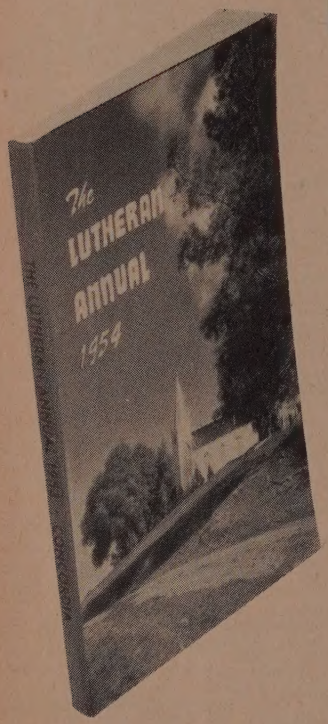

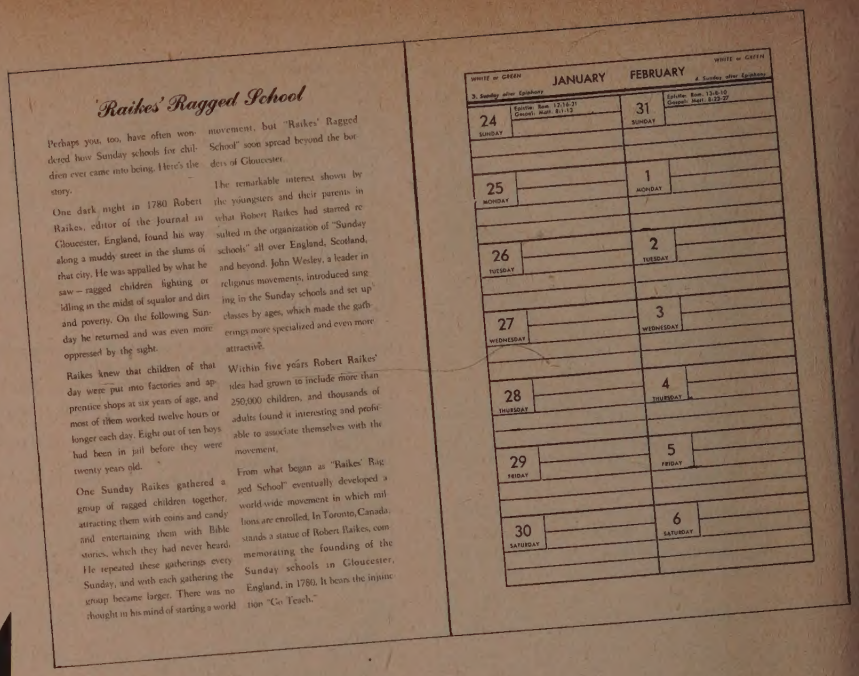

Raikes' Ragged School

Perhaps you, too, have often wondered how Sunday schools for children ever came into being. Here's the story.

One dark night in 1780 Robert Raikes, editor of the Journal in Gloucester, England, found his way along a muddy street in the slums of that city. He was appalled by what he saw — ragged children fighting or idling in the midst of squalor and dirt and poverty. On the following Sunday he returned and was even more oppressed by the sight.

Raikes knew that children of that day were put into factories and apprentice shops at six years of age, and most of them worked twelve hours or longer each day. Eight out of ten boys had been in jail before they were twenty years old.

One Sunday Raikes gathered a group of ragged children together, attracting them with coins and candy and entertaining them with Bible stories, which they had never heard. He repeated these gatherings every Sunday, and with each gathering the group became larger. There was no thought in his mind of starting a world movement, but "Raikes' Ragged School" soon spread beyond the borders of Gloucester.

The remarkable interest shown by the youngsters and their parents in what Robert Raikes had started resulted in the organization of "Sunday schools" all over England, Scotland, and beyond. John Wesley, a leader in religious movements, introduced singing in the Sunday schools and set up classes by ages, which made the gatherings more specialized and even more attractive.

Within five years Robert Raikes' rides had grown to include more than 250,000 children, and thousands of adults found it interesting and profitable to associate themselves with the movement.

From what began as "Raikes' Ragged School" eventually developed a world-wide movement in which millions are enrolled. In Toronto, Canada, stands a statue of Robert Raikes, commemorating the founding of the Sunday schools in Gloucester, England, in 1780. It bears the injunction "Go Teach."

WHITE or GREEN — JANUARY — FEBRUARY — WHITE or GREEN
3. Sunday after Epiphany — 4. Sunday after Epiphany

24 SUNDAY	Epistle: Rom. 12:16-21 Gospel: Matt. 8:1-13	31 SUNDAY	Epistle: Rom. 13:8-10 Gospel: Matt. 8:23-27
25 MONDAY		1 MONDAY	
26 TUESDAY		2 TUESDAY	
27 WEDNESDAY		3 WEDNESDAY	
28 THURSDAY		4 THURSDAY	
29 FRIDAY		5 FRIDAY	
30 SATURDAY		6 SATURDAY	

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